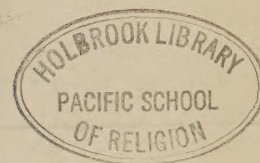




The South India CHURCHMAN

The Magazine of the Church of South India

● AUGUST 1976



CONTENTS

	Page
Church Magazines	1
Report of the Editors' Conference held at the Tamilnad Theological Seminary, Arasaradi, Madurai, on the 19th and 20th May 1976	2
Communicating Love with Children	5
Communalism and the Churches	6
Church-State Relationship in Hungary	8
The Church and Social Justice	9
Brief Report of the United Nations	9
Christian Peace Conference Indian Regional Committee	11
Notices	12

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Church Magazines

Besides the classes prior to the rite of Confirmation, the sermons during the church services seem to be almost the only mode of communication; at least as the most popular and accepted form. The Bishops send circular letters to the presbyters of their dioceses and through them communicate to the people by announcements during the Sunday Services. Most of the dioceses have their own magazines. *The South India Churchman* is the official organ of the CSI. Who are the readers of these? To whom are the news and articles addressed to in them? How best can we make use of our church magazines? How can we make these magazines attractive, informative, relevant and viable financially?

These questions were posed to the editors of the magazines at a two-day Consultation held in Arasaradi in May. A report of the consultation appears in this issue. Out of the million and a half members of the Church hardly 15,000 people seem to receive copies of either the diocesan or the synod magazine. At the same time some of our magazines have been in existence for a number of decades and certainly two of them for more than a century! It is often said that there is a gap between the ecclesiastical and lay members of the Church. Many of them participate in the worship services and do not wish to be bothered or involved in the innumerable activities of the church. There is no other religion that has so many institutions or has organised programmes available for the people as Christianity. In a number of Christian homes various weekly or monthly journals can be found and people do read them. The church magazine is invariably cheaper in cost, but rather poor in its set up. Neither are they run on sound business lines nor a handsome subsidy provided. There is rarely any promotional drive or enthusiasm to seek new subscribers. There is hardly any eagerness to read the church magazines, or encouragement to write articles and very few bother to make any comments. In other words very few seem to care for them.

The editors not only give their services free, but they have to work under difficult conditions. They have to be careful to choose 'spiritual' or 'religious' articles. There is a reluctance and hesitancy to include comments on political situations, to promote discussions on the economic issues or anything concerning the wider interests of the Society. When an editor takes the trouble to draw out a programme for a year and contacts various people to contribute and when such articles are published, the magazine is considered as 'highbrow' and too heavy. In some instances the heads of the dioceses almost decide the contents and the editors do not have freedom. In spite of all these, obviously, the heads of the churches and the councils want to have these magazines.

Communication can never be one sided. It is always between at least two partners. The magazines are meant for all the members of the Church. It provides an



opportunity to communicate with one another. The magazines are media for sharing news of the various happenings in the churches in the dioceses. Our Church is a member of the NCC of India, Christian Conference of Asia, the World Council of Churches and has relationship with a number of Churches, Mission and Service agencies and other organisations around the world. Information on the thinking and discussion that goes on in these organisations need to be communicated to the members. Opinion of the members about the work of these various bodies need to be sent to them through our magazines. The members should have an opportunity to express their views and experiences. Facilities are to be given to the editors to attend the important meetings as observers. Every parish should request one member to be responsible to communicate the important happenings of the church to the editors. There should be full co-operation given by the presbyters, secretaries of the pastorate committees, heads of institutions as well as members of the churches. The editor must be posted with the news. The magazines should also be a forum for expressing one's concern of the church. There are so many comments, criticisms and questions that are raised affecting the vital life of the church. These are talked of more in private and hardly any one wishes to write about them. This is not a healthy attitude. Our institutions should be places where people should cherish their freedom to express themselves frankly. This is the great and precious heritage of the 'good news' and we must promote and expand this freedom. Words must be spoken, written, heard and reacted to in love. Our magazines should become ideal instruments for these. Only then we will be true in our efforts to share God's love with others who have not heard His name.

It has been pointed out that there is hardly any news from the dioceses in the *Churchman*. As a matter of fact, it is one of the real weaknesses of the magazine. Co-operation from the correspondents in the dioceses only can remedy this effect. Writing is a discipline which we will have to inculcate.

Our hope is that the committees and councils of the Church will seriously take up this matter, study the report of the editors' conference, improve on it, help the editors and make the magazines relevant and useful to the members of the Church.

Report of the Editors' Conference held at the Tamilnad Theological Seminary, Arasaradi, Madurai, on the 19th and 20th May 1976

The conference of the editors of the diocesan magazines of the Church of South India, held on the 19th and 20th of May 1976, at the Tamilnad Theological Seminary, organised and conducted by Mr. Alexander D. John, Editor of the *South India Churchman*, could be justly called a new and noble venture as it was the first of its kind in the history of the CSI. The idea sparked off at the last session of the Synod of the CSI, when reference was made about the *South India Churchman*, the official organ of the CSI, and the problems relating its circulation. It was felt that the editors of the various diocesan magazines, engaged in an identical sort of work could meet to share their problems and discover ways and means to improve their work. The matter was placed before the officers of the CSI and with their help and encouragement the conference of the editors was called.

Though one may not claim that he could do much at this conference, it remains a satisfying fact that we left learning a lot. We felt the need for an organised means of communication which can go a long way in shaping the thinking of the members of the Church. For the first time, most of us became aware of the heavy responsibilities vested with the editor of a diocesan magazine.

The Programme:

The programme, though not a tight one, spread over two days, giving the members sufficient time to discuss and deal with their problems. The conference sat around a table in a spacious hall in the T.T.S. Mr. Alexander D. John, in his brief and deep devotional message made us aware, with a few deft touches, the need for communication and the dangers proceeding from the lack of it. The devotion that was focussed on the 13th and the 14th chapters of St. John's Gospel, brought out the tremendous problem of communication. The disappointing case of those who failed to know what they ought to have known of their saviour stood analogous with the plight of our Church today.

We felt the need for knowing ourselves through a review of the work we have been doing as editors. The survey helped us a lot to know each other and to make an assessment of ourselves.

Members Present :

Out of the 19 dioceses of the CSI, 12 dioceses responded to the request addressed to the respective Bishops. But only 10 of them could make it and we were 11 altogether. The following dioceses sent their editors to the conference: Madras, Madurai-Ramnad, South Kerala, Trichy-Tanjore, Vellore, Tirunelveli, Karnataka Central, Karnataka Northern, Dornakal and Krishna-Godavari.

The editors from each diocese presented a brief report

regarding the publication, circulation etc., of his diocesan magazine :

1. *Madras Diocese*: The bi-lingual *Madras Diocesan News and Notes* is edited by the Rev. A. G. Karunakaran (St. Mathias Church, Vepery, Madras-7). The monthly publication which started in 1911 still continues with more than 1,400 subscribers. 900 copies are printed in the English Edition and 500 in the Tamil one. The annual subscription is Rs. 4. They have about 30 foreign subscribers too. The diocese pays a handsome subsidy of Rs. 5,000 per annum. The magazine is regularly published with 24 pages. The magazine is not a registered one and there is no Editorial Board as such. It is proposed to change the title of the magazine and to bring about considerable changes in its lay-out and contents. For a long time after it was first published, it contained only the Bishop's Letter and his programme. The subscription year of the magazine is from June to May.

2. *Vellore Diocese*: Prof. S. David Athisayanathan (6 First Street, Krishnanagar Extension, Vellore P.O., N.A. Dist.) is the very recently appointed editor of the diocesan magazine which is yet to begin its regular publication. The diocese which was formed only on the 26th January 1976, has appointed a Literary and Liturgy Committee of which, Prof. David is the head. The Committee has already started the *Diocesan Newsletter*, the first number of which appeared before Easter last, with the title 'Vellore Diocese Inauguration Issue'. 200 copies of English Edition and 500 copies of Tamil Edition were printed and circulated free of cost. The Committee is planning to bring out a regular magazine in the near future.

3. *Trichy-Tanjore Diocese*: 'The *Thiruchabai Murasu*', the Tamil bi-monthly of this diocese is edited by the Rev. S. Rajamanickam (Christopher Church, Cantonment, Tiruchirapalli) and 500 copies of the magazine is printed. There are no subscribing members. The magazine is circulated free of cost among the members of the diocese, mainly among the church-workers. The present editor took up the charge of publication very recently after a break in the publication of the magazine for the last two years. The complete cost of the publication is borne by the diocese itself. It comes approximately to Rs. 235 per issue.

4. *Karnataka Northern Diocese*: The diocese has no diocesan magazine as such. *The Sabhavani* in Kannada, first appeared only in March 1976. It contained the diocesan news covering the previous month. 500 copies of about 84 pages were printed and were sent to all churches of the diocese and to foreign friends. The magazine is fully subsidised by the diocese. There are no subscribers. Union disputes stand in the way of publishing a regular monthly. Anyhow attempts are

being made to begin regular publication. The editor of this publication is the Rev. O. Sivramiah (Superintendent, Diocesan Office, Hubli-580 020).

5. *South Kerala Diocese*: Mr. James M. Stewart (L.M.S. Compound, Trivandrum-1, Kerala), the Chief Editor of *Christava Deepika*, Malayalam monthly had a rather bright picture to present. The magazine which runs the 40th year of its publication without any break was started long before the bifurcation of the then South Travancore Diocese, into South Kerala and Kanyakumari dioceses. It has circulation of more than 3,500 copies within the diocese with as many regular subscribers and a score of foreign ones. It is published in 24 pages for regular issues with cover in art paper. Special issues with increased number of pages are published during Easter and Christmas and on other special occasion of the diocese. The Christmas Special number will have a tricolour cover and more than 150 pages. The Christmas Special is given free of cost to all subscribers and this is made possible by canvassing advertisements and collecting donations from the various institutions and individuals within the diocese. Every issue will carry a picture on its cover and several other pictures inside. The contents include Bishop's Letter, poems, meditation, plays, short stories, serialised articles, church news, diocesan news, announcements of the Committees and Boards etc. The annual subscription is Rs. 5. The magazine enjoys a generous subsidy of Rs. 6,000 per annum, from the diocese. There is an Editorial Board for the Magazine with members who have won State and National literary awards. The conference felt that the *Christava Deepika* is the best among the diocesan magazines.

6. *Krishna-Godavari Diocese*: '*The Sangha Jyothy*', the Telugu monthly magazine, edited by the Rev. P. Christopher (Retreat Centre, Chilakalapudi Post, Machilipatnam), runs its eighth year of its publication. It was originally started by the Most Rev. N. D. Ananda Rao Samuel, the Moderator of the CSI, and the bishop of the diocese. It was just in the form of a circular letter by the bishop addressed to the clergy and the congregations of the diocese. The monthly publication was started only eight years ago. 1,000 copies are printed and 700 copies are sent to the church-workers and the rest to the subscribers. Articles to cater to the interest of all sections of the congregation are usually published emphasising their spiritual nurture. Special Numbers are being published to mark special occasions like Christmas, Easter, Jubilee of the CSI, International Years, meeting of the WCC etc. The magazine usually has 28 pages and the subscription rate is Rs. 3.50 per annum. There are plans to develop the magazine by including more columns regularly.

7. *Dornakal Diocese*: '*The Dakshina India Sangha Patrika*', the monthly magazine in Telugu, is the successor of *Hitavadi*, the diocesan magazine that was published before the Church Union in 1947. It was by about 1950 that the *Sangha Patrika* was first published. The present editor Rev. Alfred Bunyan (Cathedral Compound, Dornakal Jn., A.P.) is in office for the last 20 years. The publication is sent free of cost to the clergy and other church-workers. Now it is being published with just four pages. Articles, news and notes of interest to the diocesan members are usually published. Steps are being taken to improve the magazine.

8. *Karnataka Central Diocese*: Rev. V. Vasanthakumar (Christian Street, Tumkur-572 101, Karnataka), the prospective editor of the diocesan magazine which is to take shape soon, reported that in the absence of a regular diocesan magazine, there are other means by

which communication is carried out with the clergy and congregations of the diocese. The Bishop's monthly Letter is being cyclostyled in English and sent to all the clergymen. About a year ago they started a half-yearly publication in Tamil, Kannada and English, which was more in the form of a news bulletin. About 5,000 copies were printed in all the three languages and distributed free of cost to all the families within the diocese. There is a biennial publication—a diocesan report which is chiefly meant for friends in foreign countries. The Committee on Literature, constituted recently is entrusted with the task of bringing out a monthly magazine. The blueprint is almost ready for printing about 5,000 copies of the diocesan magazine in Tamil, Kannada and Telugu to satisfy all the linguistic sections within the diocese. There is going to be an Editorial Board with a trained journalist as one of its members. At present it is not the intention to collect subscription at least till the magazine gets itself established.

9. *Madurai-Ramnad Diocese*: '*The Sathyavarthamani*' which was published by the American Mission as early as 1834 was later made the *South India United Church Herald*, to comply with the constitutional change that occurred in the Church. It was published in Tamil and English by two different editors. Once again after the formation of the CSI, the magazine was re-named *Sathyavarthamani* and it became the diocesan magazine under the editorship of the Rev. E. P. Edwin (Church of South India, Sivakasi, Ramnad Dt.). 700 copies are being printed in Tamil and the annual subscription is Rs. 3.50.

10. *Tirunelveli Diocese*: '*Narpothakam*', the Tamil monthly is another popular diocesan magazine which was first published in 1849. It is really a matter to be proud of, that there has been no break in its publication till date. The present editor, Vidwan R. S. Jacob (4-Paul Robert Compound, Vayalarnayanar Street, Tirunelveli-627 002) who is an author of several books is in office for the last thirty years. 2,000 copies are printed in Demi 1/8 size with 48 to 50 pages. The annual subscription is Rs. 6. The contents display great variety as it aims to suit the interest of even secular readers. This magazine could be justly called one of the oldest publications in Tamil enjoying great popularity. It is worth mentioning that an independent publication named *Palianesan*, a children's magazine published by the diocese for the last 80 years has a circulation of 22,000 copies. They also have a women's magazine called *Mather makizhchi*, with a circulation of 2,000. *Narpothakam* has produced substantial special volumes to commemorate the several Jubilees it has passed through.

After the reports from the Editors present, the conference discussed the problems regarding the publication of diocesan magazines and arrived at the following findings, which if implemented are sure to bring about remarkable changes in the diocesan magazines:

Exchange of Magazines :

(a) Magazines published in the same language could be exchanged with magazines of different dioceses.

(b) All magazines should be exchanged among editors of the diocesan magazines.

(c) All magazines should be exchanged with the *South India Churchman*.

Need for Communication :

The conference felt that the need for communication be seriously considered by all the dioceses and that immedi-

ate and effective steps be taken to establish effective means of communication wherever the lack of the same is felt. The Synod be requested to subsidise the dioceses at least at the initial stages to enable them to begin regular publication of diocesan magazines wherever there is none.

Contents of Magazines:

The contents of all diocesan magazines should have the following matters also :

- (a) News about the other dioceses of the CSI.
- (b) News about the other churches in India.
- (c) News about other Churches in the World (whenever possible).
- (d) Contents should cater the interest of Youth, Children, women etc. of the diocese. News regarding the parastates in the diocese may be included.
- (e) Material relating to the political and social issues may be included.

General :

- (a) The Synod may instruct the dioceses to begin an Archive where all available records including diocesan publications be safely kept.
- (b) The dioceses may be requested to subsidise the Editor to subscribe for magazines—religious and secular—for which exchange is not available.
- (c) The dioceses may be requested to permit the editors to attend the Diocesan Councils and Committees at least with an observer's status, so that he can report diocesan news authoritatively.

The South India Churchman :

(i) Subscription to 'South India Churchman':

- (a) As many subscribers as possible should be canvassed from within each diocese.
- (b) Sample copies be sent to the editors of all diocesan magazines and the editors be requested to announce and collect subscription during the occasion of the diocesan council.
- (c) To find out whether the diocesan editors or other interested persons could be appointed as authorised agents of the *Churchman*.
- (d) Pastors who receive book-allowance be asked to subscribe for the *South India Churchman*. It may be even made compulsory wherever possible.
- (e) To request all diocesan magazines to announce the *Churchman* in their magazines continuously for a few months requesting the readers to subscribe.
- (f) To recommend to the Synod to appoint a Circulation Manager for the *South India Churchman*.
- (g) To request the Mar Thoma Church Magazine to announce *The South India Churchman*.

(ii) Contents of the 'South India Churchman' :

- (a) A minimum of four pages be set apart for diocesan news.
- (b) The diocesan correspondents to the *Churchman* be alerted to write regularly every month sufficiently early before the news they report becomes stale.
- (c) News relating to the activities of the Youth, Women, Sunday school etc. be included in the *Churchman*.
- (d) The diocesan editors be asked to send reports and news items regularly to the *Churchman*.
- (e) To request the Editor to print some items of news in vernacular whenever possible.
- (f) News from other Churches in Asia and all the world over be included.
- (g) The Synod Crest be printed on the cover page.
- (h) Every issue should carry a cover-picture.
- (i) Pages may be printed in three columns.
- (j) News about the important decisions made at the Synod Executive, Working Committee meetings and Synod Commissions be printed regularly.

Editors' Fellowship:

It was decided to have a Fellowship of the diocesan editors. Resolved to have an annual meeting of the editors regularly. It was suggested to have the next meeting of the editors in Trivandrum, if agreed by the Bishop in the South Kerala Diocese.

Mr. James M. Stewart, the Editor of *Christava Deepika*, South Kerala Diocese (L.M.S. Compound, Trivandrum-695 001) was appointed Secretary of the Editors' Fellowship. It was decided to circulate a private bulletin among the editors carrying news and notes regarding the activities of the diocesan editors.

Vote of Thanks:

The conference placed on record its deep gratitude towards the Synod Officers for making it possible for the editors to meet together for fellowship and to do something worthwhile in the field of Christian Communication. The conference placed on record its sincere thanks to the Bishops of the various dioceses who responded to the request to send the editors and co-operating with this endeavour by paying the travelling expenses to the editors.

The principal and staff of the TTS, Madurai, and the Rev. Honest Chinnayya, were thanked for all their help to make our stay comfortable.

The Editors' Conference placed on record its deep gratitude to Mr. Alexander D. John for convening and chairing the meetings.

Trivandrum

JAMES M. STEWART.

ERRATA

We regret an error in our report of the ordination of Sister Paul which appeared in our June issue. The caption should have read 'Sister Paul ordained as Deacon.'

—EDITOR.

[AUGUST 1976]

Communicating Love with Children

Growth is the fundamental characteristic of human beings. Physical, mental and spiritual faculties interact each other. Healthy participation of these faculties coupled with external influences determine the growth of a human personality. Love is the essential experience of communication between God and man because 'God is Love'. Love is not merely an adult experience but also the experience of children at different levels.

Christian Education takes place when we share in love the experiences of Christian living. Love should move from the realm of concept and come down to the level of experience of children. This is what God achieved in Jesus Christ. Christian Education as a process of teaching-learning is a reflective experience about love, the love of God and the love of self and the love of man. Children should grow in, the experience of the love of God, the love of self and the love of man. These three aspects are not independent of each other, but inter-related and create a living force in the growing child. But what does this mean for our teaching and communication with one another?

Adults cannot enforce love on children. If we enforce children to love another person, hatred may be the consequence. Love should come out of the very being of the child. For a child, as the world becomes bigger and bigger, his horizon of experience of love or hate also expands. Every individual, child or adult, experiences divine-human encounter and the teaching-learning process should lead to this goal. Both the teacher and the taught are deeply involved within this relationship. The themes we select, the methods we adopt, the aids we use, and the changes we make should lead to achieve the ends of love.

Just as the child comes to understand that his parents love him by the whole manner of the parent's lives, attitudes, and actions, far more than by their words, so does a person learn religious truth from the life, attitudes, and actions of the teacher far more than from his words. This is evident with children who genuinely imitate people and things. The child is sensitive enough to pick up attitudes and ideas around him through his senses, slowly internalize them and re-produce or imitate them in their lives. Thus by repeating what they see and hear the habits of the child are formed, and long rooted habits mould the character of the child. In the Christian family and community the child is to grow up in Christian love and to be known as a loving person. Our daily duties and our response to the needs of the child should have the element of power, love and concern in order to nurture the child towards full maturity. If the spirit of love is infused into the child's mind through the graceful and loving atmosphere, a solid foundation for abundant life is already laid. There is a tendency among parents and teachers to think that in the early years it is impossible to communicate adult concepts to children. Dangerously, they miss the point, for love is not an adult concept at all. Infancy and childhood are the ages most flexible in human life, so the future of the child is depended on the quality of relationship we keep with the child and the quantity of thoughts we communicate with the child. The term 'nurture' is appropriate in this theme.

In the words of Horace Bushnell:

'... the Christian spirit and life of the parents, which are in and by the spirit of God, shall flow into the mind

of the child, to blend with his incipient and half-formed exercises; that they shall beget their own good within him—their thoughts, opinions, faith, and love, which are to become a little more, and yet a little more, his own separate exercise, but still the same in character'.

The child as a dynamic being makes some contribution to his own growth. This means that learning takes place in a two-way communication. When we create the atmosphere of love the child uses his faculty of imagination, creates images and thoughts for himself and reacts to them in his own vocabulary. A religious truth, idea, concept, or experience are not simply a matter of a teacher talking about, but also a matter of the pupil reaching out actively to take hold of that which is presented. One should admit the faculties of will and imagination and their use by the children at early ages.

Genuine love involves commitment and concern and if concern is evident the child will be blessed with deep positive feelings. In childhood Christian commitment and concern will be expressed towards play-dolls, then to his parents and peer groups. Love builds up children towards maturity. It frees for growth. It empowers the will to grow toward Christlikeness.

The church is a covenant community, the covenant created by God's grace, and children are not excluded from the covenant. They share the divine love through the covenant relationship. Growing within the covenant relationship means growing in love. The church provides a healthy, natural atmosphere for the child to express his feelings without fear and anxiety. Slowly feelings turn into experiences and are tested in the covenant community.

Love cannot be communicated as a solid academic matter. It should be projected in the attitude, concern, behaviour and also in the purpose and goal of teaching. In teaching children teachers tend to give what the children 'want', and they argue that they give what the children want because they love them. If love blocks growth, there must be something wrong with his love. The teacher's concern should be on what the child 'need'.

Violence is sometimes the after-affect of the breakdown of communication. It is the outburst of accumulated frustrations developed due to passionless, non-committed, purposeless communication even at the very early childhood period. In every bit of imparting knowledge or communication, the passion and commitment—the giving out of oneself to the learner—mould the child's behaviour, attitude and feeling. Education is the flowing together of the affective and cognitive elements in individuals.

Anything becomes relevant to a child when it becomes personally meaningful to Him. It becomes meaningful when it relates to his life experience. A child's intellectual ability depends on his age, environment, experience and psychological development. Conceptualizing love to a growing child is meaningless. Adult vocabularies like eros and Agape are too abstract for a child. Children grow and mature through reality experiences. Our teaching methods and curriculum are often painfully false alternatives.

Every new information, new knowledge, and experience will create psychological, emotional and mental tension in children. Learning is often unlearning something. The tension we create in children by imparting new information must affect the mental growth of the child. Tension

is necessary for growth. But unbearable tension may create mental as well as physical damage to a small child; for example: Out of sincerity a teacher may show the picture of the crucifix to five year old children in order to impress the child of the love of God. But this may create more fear in the children than love towards God. We cannot communicate love to children by repeatedly saying the word 'love'. As the child is born out of love, he should grow within love in his relationship with teacher and parents.

Communicating love means, communicating the meaning of life to children, for life without love is dangerous, lonely, and empty. Learning through competition, or learning to compete with, has borne its fruit a competitive society. But, unfortunately, it lacks a better understanding of the human relationships. Man's capacity of growth and maturity is conditioned by the culture and the opportunity he is given. It is an interaction between persons, thoughts and values. Love is the constructive force in that interaction that creates a life in hope and faith.

The purpose of Christian Education is love. So the context, theme and goal of Christian Education is growth and maturity in LOVE. The child realizes his being in the covenant community through his relationship first with his parents, then slowly with the widening circles. Love builds him up and binds him together within this relationship, which is the central purpose of Christian Education.

In communicating love with children we frequently keep a distance. Coming near to the mind of the child is a difficult task. Concern, caring, understanding, patience and other such words are used for love. But for some communicating love means enforcing a network of 'oughts' and 'Ought nots' to children. This is communicating moralism. Eventually growth is blocked, an eternal fear becomes dominant in the child. He will hide within himself and the purpose of education will not be fulfilled. The teaching-learning process is something more than a 'business' or 'banking' knowledge. Beyond the externals something deeper must happen within the teacher and the taught. It is love that makes possible positive relations with people.

Love concerns growth. A child cannot produce the fruits of love automatically. Love expands within and extends without. Helping children to grow toward a mature personality is the act of love. This needs loving discipline, and specific guidelines. So communicating love is a continuous dialogue with children, a mutual growing with them in loving relationships. The essential characteristic of love is freedom. Unfortunately children are chained by the authority of the adults. We always miss the point when we mix authority with love. Acceptance is the prerequisite of freedom. Acceptance has a social context and a social value. Love, free and accepting, binds us together.

DEVASAHAYAM GODWIN.

Communalism and the Churches

Communalism on the International Level :

There is some aspect of communalism at every level of human life and this seems to be very much a part of human nature. From the very early times the tribal spirit has been strong in man. The Gregarian instinct seems to be very much a part of human nature but the rational man and much more the spiritual man should be able to rise above the dangers of communalism. Communalism today is a hang over of the past tribalism in man. We find it all over the world. On the international plane we have white communities up against black communities and even among the black communities, one community against the other. We have the clashes between the Aryan races, and the Dravidian races, communalism between the East and the West. So this is written large even on the international level.

Communalism on the National Level :

Various brands of communalism are found in most countries. There are tensions between Eastern communities and Western communities. Sometimes there are strong feelings of Northern communities dominating over Southern communities. In a country such as ours we have various types of communalism. Nehruji once said that 'Communalism, is the bane of national politics'. There is political communalism, there is religious communalism. In a country like India with nearly 900 dialects there is linguistic communalism. Sometimes we find people gathering together talking in their own language rather unconcerned about the people standing along with them who do not know the language. Many

have developed anti-Malayalee feelings, anti-Tamil feelings, anti-North-Indian feelings, anti-Andhra feelings, etc. When we belong to Mother India are these communal feelings really necessary? Are we not called to be children of Mother India committed to building a better society?

Provincial Communalism :

In the provinces of our country until recently a particular community was not allowed to enter the church and only a particular community held the monopoly over the priesthood. Some communities were looked down upon and there have been in many Provinces regimes of 'Brahmanism', of 'Mudaliarism', of 'Reddyism', etc. This is certainly very unbecoming for the welfare of national life. Whether we be Christians or Hindus, Muslims, or Jains, Brahmins, or Harijans, Mudaliars or Reddies, Kummas or Madigas, we belong to one brotherhood and come under the fatherhood of God.

Communalism at Church Level :

One is surprised and even astonished that communalism looms large even in the church. We certainly do make extraordinary claims about the love of God, fellowship, oneness in Christ and about being the household of faith but alas, this is hardly practised. We need to make a real heart searching into communalism in the church. Are we truly Christians if we are communal minded? Can one who has truly accepted Jesus Christ call himself superior or different from another? If one community thinks they are superior

in the church their Christianity is defective and needs introspection.

We have communalism in a most camouflaged way in the life of the Church. We are not being honest with ourselves. We are dishonest Christians if we say that there is no communalism in the Church. We still find the Vellalla-Nadar tensions in the Church. The Vellalla—the non-Vellalla tensions, the Nadar—the non-Nadar tensions, the Madigas and Kumma tension, the Syrian Christian and backward community tension. We must be honest and say that this is a sin in the church. Any distinction between high and low, backward and forward communities is most unchristian. We are one family and we must put our Christianity into practice rather than make great claims about the love of God that is not practised in the life of the Christian community. The crucial issue that I would like to raise is 'Can a true Christian be communal minded?' I am told that there are communities in Kerala where a person from a backward class can hardly become a priest and as for Episcopacy it is not meant for him. One can only pray 'Lord have mercy!'. We must also recognize that some communities have been dominating and some communities have been put down and are under-privileged. Our Christian conscience needs to be sensitized.

Patterns of Communalism in the Church:

If my words appear to be strong it is not because of any prejudice but more because of a great concern for the Church of God. It is my earnest prayer that communalism should die in the church and that we should all work together, live, learn and love together as one family.

Looking superficially one is likely to raise the question 'Is there communalism in the Church'? Perhaps the outward look of the Church is fine. We come together for worship on Sundays, we have our religious and social gatherings and communalism never shows its ugly head.

The appearance is rather subtle. When pastorate committee elections take place sometimes votes are given not for the best person but for a person who belongs to his or her own community and when it comes to the election of officers in a church we often hear people saying 'Let us make so and so secretary or treasurer because he is our man', meaning he belongs to our community. It is not only in the local pastorate level but it is also on diocesan levels and when it comes to the election of a bishop one often hears the uncharitable and unchristian slogan 'We want a local man'. They don't want the best man, they want their man (a man of their community, a man who is local to the community). Very often in bishops' elections we find little blocks of communities working on a communal basis. I am told that this is common in the Church all over India. What a tragedy indeed!

Communalism within the life of the Christian community again appears at the time of marriages. Two families are very close to each other. They come together, meet together, go out together but they belong to two different communities. In their social life and perhaps even in their religions these two families do not appear to have any communal differences. But when a young man in one of the families falls in love with a young lady of the other family then the sting of communalism is struck. The father tells his daughter 'It is true we are good friends, it is true we have Christian fellowship,

it is true we worship in the same church but it is also true that we belong to one community and they to another and therefore you cannot get married'. In a case like this I find it difficult to scratch even at the surface to find the genuineness of Christian love. To ban young people from getting married purely on communal grounds to me is not merely wrong but unchristian. It is not enough for us to call ourselves Christians but it is important for us to live as Christians.

The Church as the Family of God

In this strongly worded article what I am trying to get at is a right understanding of the Church and our place in the life of the Church. The Church to be the Church cannot be communal. We are all members of one family under the Lordship of Jesus Christ. There is no high or low caste, forward or backward community, rich or poor in the church. There is no urban or rural, educated or uneducated in the Church. We are all children belonging to Jesus Christ. The Church is people—God's people—God's one family. There are 3 biblical metaphors that I would like to use to bring out the oneness in the family of God.

The Church—the body of Christ with Jesus Christ as the Head: Ephesians 5: 30, 'For we are members of His body, His flesh and of His bones'. This is a very cryptic definition of our oneness in Christ. We are all members of His body. The hand is not superior to the feet, the chest is not superior to the stomach, the lungs are not superior to the kidney, they are all equally necessary for the proper functioning of the body. Similarly every member of the church is equally significant and equally important for the proper functioning and witness of the family of God.

The Church—the Family of God. There are plenty of scriptural verses in evidence of this and I shall limit myself to a few. Deuteronomy 14: 2, Isaiah 43: 1, John 1: 12, II Corinthians 6: 18, Ephesians 2: 19 and Hebrews 2: 11. I shall briefly comment just on Ephesians 2: 19 'Now therefore ye are not mere strangers and foreigners but full citizens with the Saints, and of the household of God.' In a household every child is as important as the other. No brother is superior to another and no sister inferior to another. Brothers and sisters are all of the same family and under the one fatherhood of God.

The Church—the bride and Christ the bridegroom. In this beautiful simile, the bride to be true to herself must be one so that the goodness of her will be brought out. She cannot be split, she cannot be divided within herself. To look at her best she must be decorated with unity, love and Godliness. If the Church is to be found as an acceptable bride to the bridegroom Jesus Christ we need to be one.

CONCLUSION

It is my prayer that every reader of this article should dedicate himself and herself to the oneness of the family—the Church of God. We were established as one family. We are glad to be one family, we are to work and to witness as one family. The greatest witness of the church today is her oneness within herself and with Jesus Christ her Lord. May the Lord bless the Church in India, and the Church of South India, so that we will grow together as one family for the glory of God.

SUNDAR CLARKE,
Bishop.

Church-State Relationship in Hungary

The Rt. Rev. Zoltan Kaldy of Budapest, presiding bishop of the Lutheran Church in Hungary, said that although the official teaching of the communist state is atheism, 90 per cent of the children are baptized and 90 per cent of marriages are performed in the church.

Bishop Kaldy, a member of the Hungarian Parliament, was in the United States for a two-week visit. Less than half the members of parliament, he said, are members of the Communist Party.

Out of a population of ten and one-half million people in Hungary, more than six million are Roman Catholics, two million belong to the Reformed churches and 500,000 are Lutherans, Bishop Kaldy stated. There are 320 'mother' congregations in the Lutheran Church in Hungary, he said, with smaller 'daughter' churches dispersed throughout the land. There are about 400 pastors and a seminary of 50 students is staffed by seven professors.

Although the country is governed by the Communist Party, Bishop Kaldy said that the church has found a 'good way to live with the situation.'

'We call it the way of diakonia—to live a life of service for the country,' he told the ALC audience. 'But not only do we operate institutions of charity, we also proclaim the whole gospel.'

The Lutheran Church also broadcasts its services over the state radio, he said, and the weekly paper published by this church is sold on news-stands in the streets.

The bishop said that pastors are able to give religious instruction in state schools and that attendance at worship services is higher in Hungary than in many West European countries.

Representatives of both the state and the church oppose each other on the matter of atheism and this does present problems, Bishop Kaldy said. 'Before World War II everybody was a Christian. Of course. Why not? But now we must decide. We can't be neutral. It's not enough just to be baptized. Faith is an existential question. Our day-to-day life is a dialogue as we encounter and must live under a Marxist-Leninist system.'

As a member of the Hungarian Parliament, Bishop Kaldy holds the seat allocated to the Lutheran Church. Three seats are allocated to the Roman Catholic Church and two to the Reformed Church.

Prior to a 1948 agreement between the Church and the state, the church was heavily subsidized by the government, Bishop Kaldy explained. The agreement decreased the state support of the Church, but Bishop Kaldy said that the church now receives larger sums from voluntary contributions of its members than it formerly received from the state.

Bishop Kaldy's wife is a professor of economics at the Karl Marx University. 'It was not easy for her or for me to make that decision,' the bishop said. 'Generally the professors and assistant professors are Communists,' he said. 'My wife is a Christian. She is an economist and she agrees with the economic system of the government, but not with the atheism. And since about 80 per cent of the population is Christian, so many of the students are Christians, too.'

COURTESY: LWF INFORMATION 16/76

Hunger—Karnataka Central Diocese Youth Take Action

We may know a lot about hunger,
But may not know what it is to be hungry
The Lord when He was here on earth
Did not read about hunger and poverty
but lived as one of the hungry.

With the help of the Christian Conference of Asia (Hunger Concern), we decided to initiate our efforts by calling for young volunteers from different Churches in the Diocese to go and live in the slums and rural areas of Bangalore and outskirts and experience hunger. At an evaluation session the following were some of the comments made by the participants of the 'EXPOSURE' programme:

'Hunger was a vague word until I myself went to see and live with these poor people in the slum. I was able to realise what poverty and hunger really is, and what I saw and experienced made me cry and broke my heart. I felt that I was not worthy to stand before God'.

'Not until I went to live with the slum people, could I realize how blind I was so far. I have walked through this place so often but never once did I think of the plight of these people'.

'I almost wept because in the family with whom we stayed for meals, we learnt that three people had to go

without food in order to share their meagre food with us. Though poor, they have such large hearts'.

A Valedictory function was attended by the Rt. Rev. K. E. Gill and pastors from various churches. The young people were invited to speak at the East Parade Church, the Memorial Church and at a meeting at Shanthinagar Youth Group in Bangalore. The Young people have formed themselves into 'Diocesan Youth Department Hunger Group' with the following objectives:

- (a) To communicate the problems of hunger and poverty to churches through youth groups,
- (b) To study in depth the causes of hunger and help other groups,
- (c) To maintain links with hungry people and the groups who work for them and also the Churches,
- (d) To initiate and help local Church groups to start efforts in a concrete way to fight hunger and poverty,
- (e) To help in the larger Diocesan efforts in Development by involving the Church people at all levels.

Karnataka Central Diocese

ANAND VEERARAJ,
Youth Worker.

[AUGUST 1976]

The Church and Social Justice

For sometime now, and especially since its Synod of 1974 which met in Madras with the theme *The Church in the Struggle for a just Society*, the Church of South India has shown considerable interest in the subject of social justice today. To keep this concern alive, a book entitled *Church and Social Justice* was released at the next meeting of the Synod in January 1976. The timeliness of this concern is shown by the fact that it is shared by most of the other Churches. That is how the Tamilnad Christian Council came to sponsor a Seminar on *Church and Social Justice* for clergy and laymen of its member churches in the northern dioceses of Tamil Nadu. The NCCI and the Christian Institute for the Study of Religion and Society (CISRS), Bangalore were the co-sponsors. The Seminar attended by 30 participants took place at Cuddalore from June 2-5, 1976.

The delegates working in plenary sessions and groups tried to come to grip with the subject through Bible Studies, reflection on the socio-economic and political

realities of the country, and through presentations on the social functions served by the church today and on the demands on it if it is to be not a victim but a change-agent in the present situation. The Seminar also had the opportunity of considering the first hand experience of Christian people engaged in working with the poor, unorganised and powerless sections of the people.

The progress at the Seminar was not easy. While all were agreed that we lived in an unjust Society and that God's will for men and society demanded greater social justice, there was less agreement about the analysis and solutions of these problems. It is to be hoped that the participants will continue to think about these and come to conclusions that will help them and their churches to act responsibly and courageously in our society today. It is unlikely that any of them will say that these things have nothing to do with the Gospel and the mission of the Church.

S. PONRAJ.

Brief Report of the United Nations

Election Year at the United Nations :

At the end of 1976 the five year term of office of the Secretary General will come to an end. While Dr. Waldheim has made it clear that he is available for re-election and his chances for a second term are considered excellent, there are at least six other names under discussion among diplomats as possible candidates for Mr. Waldheim's post. The six potential aspirants are Iqbal Ahmed Akhund of Pakistan, Hamilton Shirley Amerasinghe of Sri Lanka, Fereydoun Hoveyda of Iran, President Louis Echeverria of Mexico, Carlos Ortiz de Rozas of Argentina and Salim A. Salim of Tanzania. In November the Security Council is expected either to recommend the re-election of Mr. Waldheim or nominate a successor. It is expected that the General Assembly will then ratify the Security Council's choice without debate. The selection of the Secretary General is essentially in the hands of the five permanent members of the Security Council—the UK, China, France, the USSR and the USA. Any candidate can be eliminated by a veto of one of the five permanent members of the Security Council. Mr. Waldheim won his post in 1971 in what was essentially a compromise between the US, USSR and China. Thus far there is no sign that any of the great powers have had their confidence in Mr. Waldheim diminished.

Economic and Social Council meets at Headquarters :

The Economic and Social Council opened a four-week session in the middle of April at UN Headquarters in New York. Among other business, the Council will review progress made under the programme for the 1973-1983 Decade Against Racism. The Council is also considering ways to carry forward the UN Decade for Women and giving effect to the Covenant on Economic, Social and Cultural Rights. Other agenda items deal

with aid to Guatemala and Madagascar to help those governments overcome the effects of recent natural disasters, and aid to Mozambique to compensate for the application of the UN programme of economic sanctions against Rhodesia. The Council is also considering the question of reported human rights violations in Chile and in Israeli occupied Arab territories.

Decolonization Committee to visit Africa:

On April 1, the Special Committee of 24 on decolonization decided to send a special mission to southern Africa in connection with recent developments in Rhodesia and Namibia. The six member missions will be headed by Committee Chairman Salim A. Salim (Tanzania). The commission left New York in mid-April for a three-week visit to Botswana, Ethiopia, Mozambique, Tanzania and Zambia.

Security Council expands Sanctions against Rhodesia :

In mid-April all 15 members of the Security Council decided to expand the mandatory sanctions imposed against Southern Rhodesia to include insurance, trade names and franchises. The unanimously sponsored decision is part of efforts designed to secure the political and economic isolation of the illegal Smith regime and to bring about majority rule in Southern Rhodesia.

World Health Day :

Was April 7 and the occasion was used by the World Health Organization to draw attention to its 1976 theme—'Foresight prevents blindness.' The agency has had a long standing concern for efforts to combat diseases causing blindness and is trying to create public awareness of the plight of the world's 10 million blind people. Dr. Halfdan Mahler, WHO Director General,

said that two-thirds of the cases of blindness are either preventable or curable. In other developments, the WHO office for the Western Pacific has appealed for \$75 million in contributions for a five year programme for North and South Vietnam. WHO also reported that 15 countries in West Africa are now free of the deadly form of smallpox.

Waldheim on United Nations Financial Crisis :

The Secretary General has stressed the need for a formula to ensure prompt and full payment of budgetary contributions by member states and to eliminate the world organization's deficit. Mr. Waldheim spoke in mid-April at the first meeting of the Negotiating Committee on the UN Financial Emergency. The Committee, set up by the General Assembly, elected Frank Boaten (Ghana) as its Chairman after hearing Mr. Waldheim call on the members to produce concrete recommendations for putting the UN on a sound financial basis.

Unemployment :

300 million people in the developing countries, excluding China, are currently unemployed, while 17 million in the developed capitalist countries are out of jobs. Moreover, between now and the year 2000, employment must be found for one billion people in the developing world. This information was included in a briefing at UN headquarters by Louis Emmeirj of the International Labour Organization (ILO). The briefing was in preparation for the ILO World Conference on Employment to be held in Geneva in June. Governments, trade unions and employers will take part in the conference.

Ecumenical Christian Centre, Bangalore

The Annual General Meeting of the Ecumenical Christian Centre was held on 26th and 27th of June, 1976 at its campus in Whitefield, Bangalore. Speaking on 'Cultural Concerns' Prof. Srinivas—Institute of Social and Economic Change, Bangalore—pointed out the cultural shallowness of the modernized elite of India. It is reflected in their craze for everything foreign or in their drawing room exhibits like a money plant growing out of a Vat 69 bottle or a mass-produced statue of Nataraja. He emphasised the need for perceiving the complexities of Indian Culture accurately. The culture of the majority of the people of India who live in villages can be understood only by those who are willing to live with them in order to look at the life through their eyes, he said.

Dr. Raj—Centre for Developmental Studies, Trivandrum—in his talk on 'Economic situation in India' said, 'It is important to recognise that basically the problems we are faced with now are rooted in the existing social and power structure in the country, that there are no simple solutions to them, and that they can be resolved only over a period through social and political processes.' After critically surveying the various trends of Indian economy, he cautioned against Indian economy showing tendencies like that of Brazil of catering to the requirements of the higher income groups of Indian Society.

Religious Representatives at the United Nations condemn Violence against Soviet Diplomats :

Representatives of national and international religious organizations at the United Nations have issued a statement condemning those who carry out acts of violence against the personnel of the USSR Mission to the UN. The statement, incorporated as an official UN document, was a response to recent incidents including the firing of shots into a building owned by the Soviet mission in Riverdale, New York, and various acts by hooligans who threatened Soviet diplomats with kidnapping and physical violence. The statement calls on the persons responsible for such tactics to cease and desist from violent harassment and insists that the human rights of Soviet and other diplomats be respected. The statement's signers include :

ROBERT BROWN—International Association for Religious Freedom.

MEL HAWTHORNE—Southern Baptist Convention.

DAVID HUNTER—Council on Religion and International Affairs.

HOMER JACK—World Conference on Religion and Peace.

EDNA MCCALLION—Church Women United.

ROBERT MCCLEAN—United Methodist Church.

PHILIP OKE—Christian Peace Conference.

ELEONORE SCHNURR—American Baptist Churches.

DAVID SELINGSON—Synagogue Council of America.

The statement received wide distribution to the press, the religious and diplomatic communities.

WINIFRED SEIGEL,
PHILIP OKE.

A report of the activities in 1975-76 and a programme for the year 1976-77 were presented by the Director and the staff.

The business session of the Annual General Meeting re-elected Dr. A. S. Fenn, Principal of Christian Medical College, Vellore as the Chairman of the Executive Committee. Dr. P. Victor Premsagar, Principal, Andhra Christian Theological College, Hyderabad, was elected as the Vice-Chairman and Mr. Mathew Sebastian, Administrative Officer of Raman Research Institute, Bangalore was elected as the Treasurer.

SUNDAR CLARKE,
Bishop.

Hymn Competition

A hymn contest is being sponsored by the Lutheran World Federation as part of the preparations for its Sixth Assembly to be held next year in Tanzania. Non-Lutherans are eligible to participate and deadline for entries is 31 December 1976. An international jury will select the best contributions, paying particular attention to hymns reflecting local cultures.

Hymns on the assembly theme 'In Christ—a New Community' should be addressed to Christopher Wagner, Lutheran World Federation, 150 route de Ferney, 1211 Geneva 20, Switzerland.

E.P.S.

Christian Peace Conference Indian Regional Committee

An enlarged meeting of the Indian Regional Committee of the Christian Peace Conference was held at the United Theological College, Bangalore, on Sunday, 11th July 1976, under the chairmanship of Dr. J. R. Chandran.

The Indian Regional Committee of the C. P. C. is the Working Committee of the *Christian Association of India for Peace with Justice*, which was formed as a follow up of the meeting of the Asian Christian Peace Conference in Kottayam, in January, 1975. The following were the main items of business transacted by the meeting.

1. The Committee reviewed the arrangements for the meeting of the International Theological Commission of the C.P.C. to be held in Bangalore in September, 1976, including the organising of a Host Committee with His Grace P. Arokiasamy, the Archbishop of Bangalore, and the Rt. Rev. K. E. Gill, the Bishop of the Karnataka Central Diocese of the C.S.I. as Presidents. The Conveners of various sub-committees of the Bangalore Host Committee were also present. It was noted that this was the first time that the Theological Commission is meeting in Asia and about 50 delegates from different countries in Europe, Africa, Asia and America were expected to participate in the meeting. The Committee decided to make an appeal to Churches, institutions, organisations as well as individual friends throughout India for contributions to meet the cost of hosting the meeting of the Commission in India.

2. After dealing with various organisational matters, the Regional Committee considered some of the current national and international developments and recorded the following resolutions :

(a) Vietnam

We the members of the Indian Regional Committee of the Christian Peace Conference record our joy at the culmination of the end of imperialist aggression in Vietnam in the establishment of a United Vietnam.

We recall the presence of the representatives of the Churches in North Vietnam and South Vietnam at the meeting of the Asian Christian Peace Conference at Kottayam in January, 1975 when we along with other Asian Christians expressed our Solidarity with the people of Vietnam in their struggle for liberation and national independence. Now we rejoice that the people of Vietnam have won their freedom and unity. We regard the establishment of a United Vietnam as the fulfilment of the hopes of all peace loving peoples of the world for Vietnam as well as the vision which the great Asian statesman HoChing Mihn had for the Vietnamese People.

While congratulating the Vietnamese People on the occasion of their attainment of unity we assure them of our continued solidarity with them and our prayers and good wishes for the success in their nation re-building efforts for peace, progress and prosperity.

We also take this opportunity to express our appreciation of the co-operation and support given by our Prime Minister and her Government for the establishment of a United Vietnam and now for the continued help given for the re-building of the nation.

It is our hope that the new United Vietnam will play an important role in the work for international peace as a member of the non-aligned nations and will soon have her rightful place in the United Nations.

(b) India's relations with neighbouring Countries

While affirming our concern for peace in international relations we record our great sense of pride in the initiatives taken by our Prime Minister for the normalising of India's relations with all the neighbouring countries. We are also grateful for the favourable response to these initiatives from the Governments of Pakistan and China which made it possible for the re-establishment of full diplomatic relations with these countries. It is our hope and prayer that the initiatives taken by our Government to renew the friendly relations we had with Bangladesh will also be equally successful.

We assure our Prime Minister of our full support in all her efforts for Peace in Asia.

(c) Non-aligned Nations Conference in Colombo

We reaffirm our conviction that the non-aligned nations have been playing a very significant role in the efforts for World Peace with Justice. We are happy that the next meeting of the non-aligned nations is going to be held in Colombo, Sri Lanka.

We express our hope that this meeting will make an important contribution to the consolidation and further promotion of peace in the World, especially in the continent of Asia.

We call upon the Churches in Asia and particularly in India as well as all peoples with concern for peace to offer their wholehearted support and prayers for the success of the Colombo meeting.

3. Membership of the Regional Committee

In accordance with the Memorandum of Association of the Christian Association of India for Peace with Justice which is registered under the Societies Registration Act of the Karnataka State the committee was reconstituted as follows for the current biennial period.

President	..	Dr. J. R. Chandran.
Vice Presidents	..	Bishop Philipos Mar Chrysostom. Mr. A. L. Rallia Ram.
Secretary	..	Mr. Alexander Devasundaram.
Treasurer	..	Rev. Alexander D. John.
Members	..	Mr. A. K. Thampy, Metropolitan Paulos Mar Gregorios, Mrs. Zarina Bhatty, Rev. T. M. Philip, Mr. V. H. Devadoss, Mr. John M. Itty, and Mrs. E. V. Mathew.

NOTICES

WANTED

AN ARCHIVIST

for

United Theological College, Bangalore

A person holding the M. Th. degree in Church History with experience in collecting and organising archives will be preferred. Candidates with an M.A. Degree in History or B.D. Degree with some experience in Library or Archives work may also apply. High proficiency in English is essential. Knowledge of several Indian languages as well as other European languages would be valuable.

Salary according to qualifications.

Applications giving full details of qualifications and experience should be sent to:

The Principal, United Theological College,

17, Miller's Road, Bangalore-560046

before 31st October, 1976.

CHILD CARE CO-ORDINATOR

World Vision of India

Applications are invited from committed and experienced Christians possessing a Masters Degree in Social Work or any degree plus a Diploma in Social Work or Social Service Administration and with previous experience of at least 3-5 years in institutional child care work or a similar nature of work; good command of English; must be willing to travel throughout the country; must be a person of mature thinking, be humble, kind and possess genuine love for children. Preference for those with good knowledge of Hindi. Salary on the scale Rs. 1300-60-1600, plus contributory Provident Fund, house allowance (Rs. 400), and car allowance (Rs. 300).

Apply in own hand writing giving full personal biodata with copies of all credentials and references and a recent photo (by Registered Post) to World Vision of India, 8/4-B Balfour Road, Kilpauk, Madras-600 010, on or before 15-9-76.

TRAINING FOR THE GROWTH OF KARNATAKA CHURCHES

For Sunday School Teachers and Superintendents, Youth Workers, and Pastors—five days of Christian Education Training in Bible Teaching at all age levels including Children, Youth, and Adult Bible Classes. (Under the auspices of Christian Education of The Evangelical Fellowship of India—CEEFI.)

Medium of Instruction—Kannada.

Dates—October 11-15-1976.

Place—Christa Mitra Ashram, Ankola, North Kanara.

Registration—Rs. 5, Food—Daily Rs. 5.

Those interested send name and address by October 1st to:

Miss R. ENNS, Karnataka CEEFI Secretary,

14, Hutchins Road, Cooke Town, Bangalore-560005.

K. T. Paul

—An Appreciation

The life span of Sri K. T. Paul, Christian leader, stretched from 1876 to 1931 and it is fitting that organizations with which he was connected should celebrate his birth centenary in 1976.

The YMCA of India has taken the lead in this, for he was General Secretary of the National Council of the YMCAs of India, Burma and Ceylon almost continuously from 1916 to 1930, and in that capacity exerted a valuable influence not only on the organization in those lands but also upon the movement in other countries to which he journeyed from time to time.

His creative leadership influenced many of the leading young men of India of his times, and with other leaders he did much to help in the literature department of the YMCA.

The town of Salem was his birth place, and he died and was buried there at the end of a life spent in many different places in the world. With his parents he was a member of the 'London Mission' Church in Salem and he was educated both in Salem and in Madras.

In both places his peers included persons who later achieved fame. Among them are C. Rajagopalachariar in Salem and V. S. Azariah at Madras Christian College.

After teaching for some years in High School and College during which time he joined the YMCA, he became the first Honorary Treasurer of the National Missionary Society, born out of an evangelistic conference at Serampore in 1905. In 1907 he gave up lecturing to become Joint Secretary of the National Missionary Society with V. S. Azariah.

From 1912 he became a full-time staff member with YMCA and used to advantage the experience he had had of farming on his father's lands and of administration as a member of the Salem Municipal Council. His plans for 'Rural Reconstruction' were put in practice in various places, and proved a fore-runner to what has been carried out by others since then.

After World War I and during his first visit to Britain and the United States of America he was instrumental in having established the hostel for Indian students in London.

He was a personal friend of Mahathma Gandhi, and while working for the ideal of India's self-Government, always sought peace and reconciliation. He left the YMCA in order to enter the political field in 1930 but soon after returning from the Round Table Conference held in late 1930 in Britain, he died in Salem in April 1931.

His name is remembered in various educational institutions with which he was associated in Salem, Coimbatore and Madras and the YMCA honours his work with thanksgiving. He is numbered among India's fine Christian Sons, and it is good that succeeding generations should know of his work and witness.

(Material outline obtained from a biography written by

REV. H. A. POPLEY.)

[AUGUST 1976

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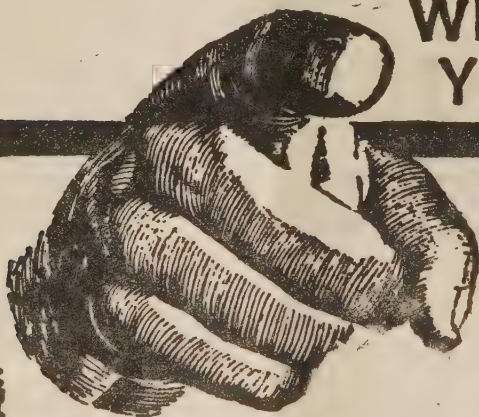
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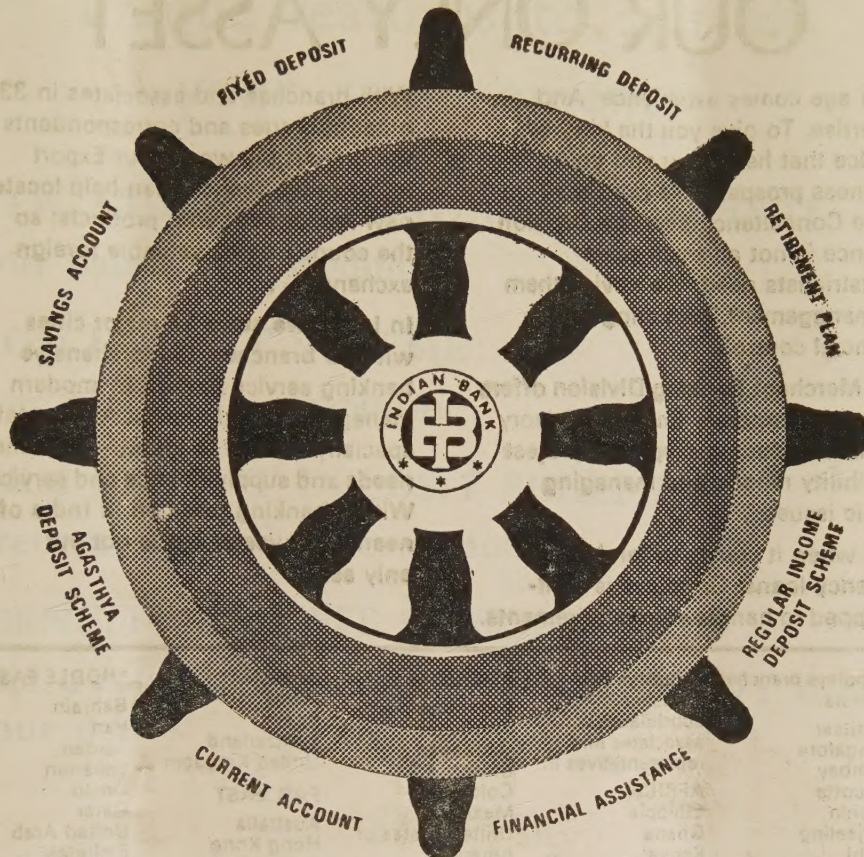
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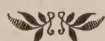
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